Malays AN5
Borneo OC1
Ambon OH4
Batak OD5
Minangkabau OD10

I [144 cont.]
192 than others try to speak Malay as much as possible, and there-
197 fore one cannot name a language in the archipelago that has not
[179] been influenced by Malay, this one more [145] and that one
less, but nowhere as clearly apparent as in Batak. This language
Bt adopted Malayan words in olden times, and, especially in the
Mg Mandailing area, many Minangkabau words occur. In recent
[192] times, with the greater spread of Islam, the use of Malay and
the adoption of Malay words in this language has even gone so
far that, according to Dr. van der Tuuk, the Batak who speak
the Mandailing dialect are well on the way to speaking and
writing their own language incorrectly (1).

1. Van der Tuuk, Tobasche Spraakkunst, Introduction, VIII.

MI Another language that has been strongly influenced by
Br Malay is Dajak, at least the Dajak of the tribes living in the
192 coastal areas. This is not surprising, because these Dajak
were formerly subject to the authority of the Malayan sovereigns
of the coastal areas. In the Malay spoken there, one finds
three stages: first, one sees that Malay has become so common
that the equivalent Dajak word has dropped out of use; secondly,
that in cases where pure Dajak expressions are still used instead
of Malay words, this is done exclusively by slaves and women;
thirdly, that Malay and Dajak words are used ad libitum (2).

2. Hardeland, Dajaksche Grammatick, p. 3.

A One could make a somewhat similar observation concerning the
192 Bahasa tanah (low language) on Ambon.

We believe that the examples given here are sufficient
I to show the influence of Malay on the other languages of the
MI archipelago.
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Malay is thus the most widespread of all the languages of

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668 the Arumpone and that they are asking that he be replaced by the deposed Arumpone. He tells me that there is much friction and says that the Arumpone dares not sleep in Makassar. This may be the reason for what the Dutch call his laziness.

103 In addition to Ceram there is a little island in the bay here called Pombo, Portuguese for "dove."

●192 I noted the use of the word "Hindu" to mean pagan.

262 Sago is the big food here, but Gaspersz said
251 that they must have rice at least on Sunday. It seems that sago saved the lives of many here during the Japanese time. Cakes made of sago will keep for years when put in tins.

764 They talked about the Chinese plates being so
778 valuable here. They are needed for adat ceremonies, for example at funerals. Many of these plates, however, were lost during the Japanese time, and the Dutch bought many of these at a high price.

567 The Radja said that plenty of people here are known to be the descendants of slaves although slavery as such was abolished long ago. Such people are called buda' here.

621 There are twelve soa in this kampong but only
614 four kepala soa, because the Radja says they are unwieldy.

In talking about exogamy Gaspersz referred to the fam, and this is evidently a single-name lineage.

162 Of the present eighty-three thousand people
771 on Ambon Island, about half are Mohammedans.

583 I tried to stir up something about a mother's brother's daughter marriage, and got a little spark. They said nowadays they like to marry a cousin as close as possible. I'll follow this

A
000 word!

Note: They have a peculiar expression here
624 for a post which has no real power any more.
554 They say it has no "harga" meaning worth. Thus
192 the Tulehu Radja says that the Ambon Radjas have lost their harga, and an Amahusu man says that the tuan tanah post has no more harga.

596 These people are great for families, and
574 they love to have houses with lots of relatives.
527 Family feasts are the big things. The Tulehu
769 T
614 Radja says that the aroha feast is from arhwa which is the word used as arwa in Leitimor. It means ghosts, that is, of ancestors. They are supposed to attend at the feast. The Radja says that when the Lating rumatau has an aroha feast in Tulehu members come from all over by boat and bus to enjoy what is known as Lating day. He says that he must serve them like a servant, but this may be because Lating is the intermarrying clan with Wakang. This can't be pela, because if so there would be the marriage taboo.

Tulehu: I took the Radja's wife home from
124 Ambon. Yesterday I brought them both to Ambon where he had a meeting of the "commission" to study future relations of Ambon with Indonesia. It seems a bit late for this. I didn't get on-to the schedule as I had to go over the whole census, which is now complete. However, I did get to talk about a few things incidentally, especially marriage.

583 The bride price must be paid, and the lowest
836 price is fl. 100.00. For a virgin this runs up
435 to fl. 400.00 to fl. 500.00. I asked if virgins are so rare, and he said that they have them. I told about the Buginese horror at no virginity, and he said that this was not so here. I must ask for more information on this matter.

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769 The ancestor cult survives and it is believed
775 that the ancestral spirits are really around in
778 the area and can be called upon when needed.
182 I asked if they knew what happened to the souls after death and he said he really did not know. As usual, except for the pagans, the people do not know very much about the after-life. Then there is the negri lama and the ancestors of the negri who can be called upon there. There must have been a great ancestor cult center here in former times, and the cult keeps on fairly well although it is under the guise of Mohammedanism. Note also the seven holy grave places
769 of the fam with the graves of the old ancestors.
778 There are the ancestors of the negri, but
614 they are really ancestors of the fam. Seven of the twelve fam have the holy ancestral graves, and there, as above, rituals are celebrated. Those fam which do not have kramat are mostly from the outside, although long ago. Maybe they do have kramat for their ancestors located somewhere else. This is indeed true of Moni (Kottahatuhaha), which has a grave house over the ancestral graves in Haruku at the negri of Ruhumoni. The seven fam which have kramat are the old ones from Amantawari and Eruwakang. The other five are as follows: Moni from Haruku; Loü from Amantawari, although they have forgotten where the kramat is; and Wani, Tuni, and Pari, all of these from somewhere else.

115 Note: Gani's full name is Abdul Gani Kottahatuhaha.

●192 Note: Everywhere here in Indonesia I hear the word modern (with the Dutch pronunciation). It has become a very popular Malay word. These are "modern" times. The "modern" girls do so and so, etc.

178 There is little specialized entertainment in
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